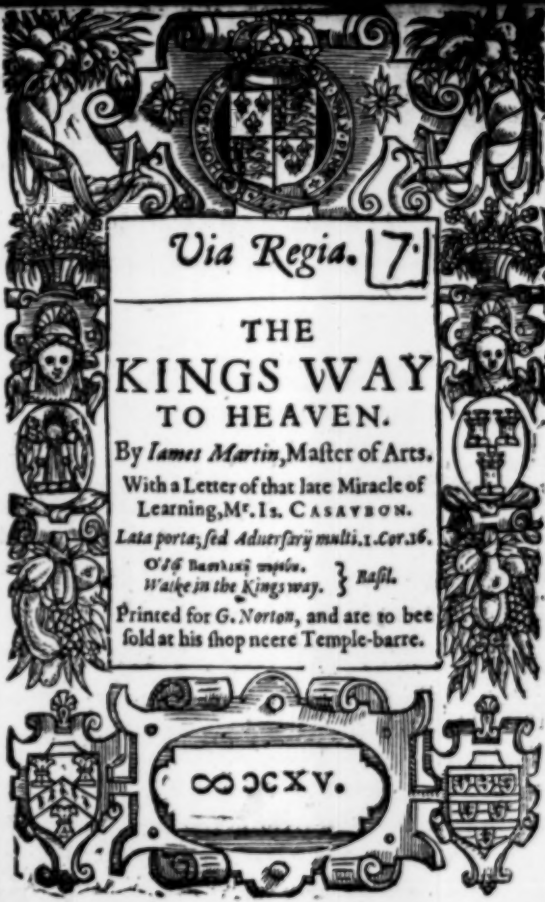
Via Regia. 7.
THE
KINGS WAY
TO HEAVEN.
By Iames Martin, Master of Arts.
With a Letter of that late Miracle of
Learning, Mr. Is. CASAVBON.
Lata porta; sed Aduersarij multi. 1. Cor. 16.
Οδὸς βασιλικὴ πορεία.
Waike in the Kings way. } Basil.
Printed for G. Norton, and are to bee
sold at his shop neere Temple-barre.
∞ ↃↃXV.

TO THE VERY HONORABLE KNIGHT, SIR FRANCIS BACON, His MAIESTIES Attorney Generall.

HONORABLE SIR,

INSCRIPTIONS (as you beſt know) were originally, ἐν ἀρχῇ, no leſſe then a DIVINE HONOR, deriued after (*ceu ſpirantibus Dei Simulachris*) to Kings and Emperors, and Perſons of extraordinary and ſupereminent Worth.

ἐξ ἴσου σάλπιγξ σάλπιγγι ——

Which as they are my Precedents in THIS, ſo muſt I *ingenuouſly* profeſſe with *Macrobius*, *Hac eſt Maronis Gloria vt nullius laudibus creſcat* (δόξης μὲν γὰρ ἀληθοῦς καταφρονεῖ Ναὶ, μὴν ἐπαίνῳ γε οὐκ ἀρνεῖται· οὐδὲ γὰρ ἀκουσίως ἔστιν ὑφ' ἡμῶν) *Nec enim te tibi laudo, ſed Numinis eximiam Be-*

nignitatem in Te veneror: which as Both our *Athens*, and the whole State of Learning muſt (to your immortall Honor) euer acknowledge: ſo for my owne particular, hauing deeply taſted of it, I here preſume in all humbleneſſe to preſent theſe *MINVTIÆ* to your Honor: there being *other, ſub incude*, which *Time* may perfect, if *the Lady his Daughter* (whoſe Champion you are) may preuaile. Neuer had the Muſes more neede of a *Herculeſ*. *Quid de Muſis loquor? Agitur cauſa Dei, & Regis.* I tremble to thinke what Slaughters of Soules, BISHOP the Prieſt and his *Con-Telchines* haue made *there* theſe many yeares. I need not relate how Popery ſtill rides there in Triumph, and ſo is like to doe, if Colluſions and Confederacies may barre the Vniverſities Right. I leaue it to be conſider'd, whether theſe Sparkes may not *one day* flame. Dr. *Biſhop* in the Dedicatory to his *Deformed Catholicke*, hath told His Maieſty in effect as much. I vrge not the CANON: *Let him that hath two Coats part with him that hath none*; nor my Expences theſe two yeares in the Suite, being ready to lay downe *Tunicam*

Brailes in Warwickſhire. 75 Recuſ. *plus minus* in the Church-towne.

eam and *Animam* too (if neede were) for the *Truth*. The Pope ἐλεγχὸς θεόντων, hath long since dispenst with Recusants to make sale of their Benefices (with some Cautels and Reseruations) who are commonly noted to bee so wise *in their Generation*, as seldome to conuey them to any but those that *Romuleam vapido seruant sub pectore vulpem*. It were a Wonder if a Protestant in *Spaine* or *Italy*, paralell to SVCH A RECVSANT, should (after so many bloudy *Attempts* of his Religion, against CHVRCH and STATE) be suffered thus to braue a whole Vniuersity, and so Glorious a Vniuersity, as (but her Sister) the VVorlds Eye neuer saw the like. I may not forget with what passion renowned *Casaubon* was wont to say, *Pontificij cruorem nostrum sitiunt, designant ad cædem vnumquemq; nostrum.*

Nos patimur segnes, lentiq; sedemus ad iram,
Et pietas ipsa iam pietate perit.

Dr. *Spenser* at Pauls Crosse.

Twice conuict (vpon Record) & brother to a professt enemy of the State.

Ἀλλὰ τὸν μὲν πόντον. My scope in THIS (if I haue not a Grashop by the wing) is to reduce our *Professors* from the *Thesis* to the *Hypothesis*; which I take to be *Præcipuum punctum, & vbi iacet Lepus*, in these dayes.

As for *Bernards Monkes*, which conceit the Sunne ſhines no where but in their Celles, I deſire no Protection againſt them. *No doubt but they are the people, and wiſdome ſhall dye with them. Tibi verò imprimis (Nobiliſſime Vir) probari cupio, & ſincerus agnoſci à limâ iudicij tui, quo nullum nouj neq; rectius, neq; erectius, nullum perſpicacius in hâc temporum caligine, nullum acrius in hoc tot negotiorum glomeramine.*

Iob. 12. 2.

Non deerunt Zephyri ſi te dare vela iuvârit.

Salue Vir Aurei Seculi; τὸ μέγα ἐφώνει τῶ γένει, τὸ ἔμπνεμα τῶν Αἰώνων.

Di tibi dent quicquid Virtus diuina meretur;
Et rata perpetuò quæ tribuêre, velint.

EXCELLENTI
DOMINATIONI V.

Sacer,

Iacobus Martinius.
V. A. Mag.

The Preface.

THere is Gold, and a multitude of Rubies: but the lips of knowledge are a pretious Iewell: *which as it is verified in all the Holy* SECRETARIES, *so in a most diuine manner in the Prophet* Samuel, *that polisht Saphire of the heauenly Ierusalem, in whom* Spiritus multum spirauit. *He was President of the Prophetique Colledge,* Lychnuchus aureus in Sacrario Dei, *a burning and shining lampe,* —— ὁ ἐν τῷ ναῷ. *Among the rest, the* 12th *chapter of his* 1. *Booke may be a memorable Incentiue to all his Order, in a threefold respect.* Pro. 20. 1. Sam. 19.

1. *To make their Light* (quà roseam, quà flammeam) *so shine in this Euen-tide of the world, that the mouthes of the Malitious-ignorant may be stopped, and their eyes opened to see their Golden Lustre; to the Glory of God, the honor of their Calling, and the confusion*

[a] Hæc ad Clerū olim, à nemine. Præceps Infernī salutat Principes Ecclesiæ. Lætiommes nos vobiscū referimus gratias, quod per vestrā negligentiā, ad nos totus ferè mundus devoluitur. Ludolph. par. 1. c. 68. [b] Obsequiunt sedam esse, nitet castitate: irride commentū. vociferātur esse superstitiosam, splēdet religione: cōtemne conuitiū. Blasphemāt sēsinam esse improborū, est Asylum Sanctorum: detestare blasphemiā.

fusion of [a] *Sathan, and his* [illegible], *who however they cease not to blaspheme the Majestie of the* [b] *Church, yet in spite of all the Powers of Darkenesse,* Non ideò Divina minùs in sublimi sunt, si exiltunt qui magnitudinem multùm vltra se positam non iacturi petant. Invulnerabile est non quod feritur, sed quod non læditur. *They must therefore haue* baltheum Veritatis, annulum Fidei, gemmas Virtutum, pallium Sanctitatis: *so shal they be as the Sunne, shining vpon the Temple of the most High, and as a vessell of maßie gold, set with all manner of pretious stones; As a faire Olive-tree which is fruitfull; and as a Cypresse-tree, which groweth vp to the clouds.*

II. *Not to be daunted with the Rudenesse and Inconstancy of the Vulgar, nor to thinke it strange, if haply in their Graue Wisdomes they preferre Cucumers (the meate of Mules) before Manna (the food of Angels.)* Samuel *himselfe, nay God himselfe, cannot content them. They will teare the starres from the skies but they will haue their wils.* Samuel *they degraded, and* God *they would haue dethron'd, had it bin in their power. The* Lycaonians, *at* Pauls *first comming to* Lystra,

made a little God of him, (Iupiters *Prieſt himſelfe giuing him the Higheſt Honor*) *but ſoone after, vpon the reports of certaine Iewes which came thither from* Antioch *and* Iconium, *they inuert the Scene, and ſhew themſelues right* Lycaonians, *Wolues indeede. Was not this* ὑπογύου μανίας? *The Iewes haue a Saying, That if one dye in Gods diſpleaſure, he may forgiue him: but if he dye in the diſpleaſure of his* Rabbi, i. *him that hath charge of his ſoule, he ſhall not be forgiuen in this world, nor the world to come:* Verum non eſt deſperandum: fortaſſe non canimus ſurdis: nec enim plus impuris ſpiritibus quam ſancto licet: circumlinatur modo poculum cœleſti melle Sapientiæ, vt poſſint ab imprudentibus amara remedia ſine offenſione potari.

Acts. 14.

Their mindes ſoone change, whoſe affections are eaſily mooued.

III. *Not to humor* Fœcem Romuli *in their odde Fancies, and adle Opinions, but reproue them rather, be they* rupe ſurdiores. *This (ſaith Heroicke* Luther) *is* audacia ſuper audaciam, virtus ſuper virtutem, fortitudo ſuper fortitudinem. *To this, they muſt haue* διδασκάλους γεγυμνασμένα, Sal animi, vocis Mel. *They muſt be* Tubæ *as well as* Lyræ. Ne ſint CAVDA POPVLI. *Reade*

Ier.

Ier.15.19.20. *This was the Prophets course in This Place, where (like the sacred Paranymph) he doth* ἐμπῦρ διαλέγεται, *thunder Diuinity into the deafe eares of the dull Israelites: (nay,* Intonat ad numeros Iuppiter ipse suos) *Part of which Passage* (incurabili * Sycophantæ morsu non-obstante) *I haue in this short* Schediasme *purposely treated of* populariter; (ἐν ᾧ τὸν παράκλητον τοῦ χριστοῦ ἀγαγεῖν ἐν πᾶσιν ἀνθρώποις) *referring all to the most Blessed Spirit of Grace; without whose inward and effectuall working, should God himselfe visibly appeare and speake to vs, we were ne're the better for all his Preaching.*

* Quid respondi? Vniuersam nempe K. iuxta legē Rhemniam.

VALE QVISQVIS ES: ET VT VALEAS, EVANGELICAM TVBAM COGITA.

Con-fratri Chariſsimo,
S.

Quod ſolet æternum dictis conferre nitorẽ,
Et maieſtatem melliniamq́ ſimul;
Hoc tibi (Muſarum decus indelebile) Peitho,
Aurea Mnemoſyne, Gratia blanda dedit.
Perge precor quò te tua duxerit inclyta Virtus:
„Vincentem, in Cœlis gloria quanta manet! Apoca. 2.

R. G. Armiger.

THE KINGS VVAY TO HEAVEN.

1. Sam. 12.23.24.

Moreouer, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you The Good And The Right Way: *Onely feare the Lord and serue him in truth with all your heart: for consider how great things he hath done for you.*

Iaxabo vete in Nomine IESV.

BEING to treate of this Holy and Heavenly Paragraph, it is requisite we inuoke the same SOVERAIGNE SPIRIT which indited it. GOD, who art GOODNES and BRIGHTNES it selfe, elevate my Thoughts, rectifie my Will, illighten my Vnderstanding, assist mee with

with thy GRACE, that I may consecrate Tongue and Pen, Heart and Hand, and All, to thy GLORY; *Tunc saliet claudus velut Cervus, & cantabit lingua muti.*

Sancta Columba, super requiescis vertice Christi;
Sancta Columba, etiam me requiesce super.

There is a three-fold Doctrine in the Church of God. { *Fidei.* *Morum.* *Exhortationis.*

Mathias K. of *Hungary* and *George* K. of *Bohemia* made warre ten yeares for Religion: and in the end they agreed, that his Religion should be the better, whose Foole did vanquish the other at cuffes. * *Tertul.*

ALL haue bin much PRESSED *mirâ varietate ac inimitabili felicitate*: but the last can neuer be too much vrged, in this last Age. There is none (almost) but knowes, *Quid credendum, quid faciendum*; where is hee that liues in all poynts κατὰ γνώμην? Never were there so many * Conflicts for Religion, neuer so few *Religious. Simplex illa & aperta Virtus in obscuram & solertem Scientiam versa est.* Wee haue all like Sheepe gone astray: we haue turned euery one to his OWNE WAY, *Esa.* 53. I haue therefore, according to the Apostles Prescript, *Heb.* 3. 13. suffer'd this short Parenesis to passe abroade into the world: professing in the whole to bee rather *Veronensis* then *Placentinus*; *non tam* * *stili negotium, quam officium conscientiæ meæ curans.*

——— ἴσως δ' οἶσθ' ἃ βέλτιστ' ἔστι
Δαυΐδ, ἄφαρ τὸ φάσγανον ἀφεὶς ἀφ' ἁπτέας ἄπιθι.

* Pro. 25.

THe Words precedent (like so many Golden * Apples in Pictures of Siluer) are part of the Prophet *Samuels* Speech to the mutinous Israëlites; who hauing grieuously sinned in shaking

king off Gods yoke, and ouer-hasty seeking of a King, contrary to the Order which God for a time appoynted, and being forced *Terrore Paniei*, by most Terrible Thunder-cracks and Miraculous Showres, to confesse their Sinne at the 18 verse, they all ioyne in Petition to the Prophet at the 19th, to inter-mediate for them to God to turne away his wrath from them, *Pray* (say they) *for thy Seruants, to the Lord thy God, that we dye not: for wee haue sinned in asking vs a King, beside all our other Sinne.* The Blessed Prophet seeing them humbled vnder the Mighty Hand of God, and terrifi'd with his Iudgements, laies aside [illegible], the *Flaming Sword* of the Law, powres out with a liberall hand the Oyle of Comfort into their wounded Soules, and ministers to them the sweetest Euangelicall Cordials: assuring them in the three following verses, that though their sinne were great, yet Gods mercy was greater; so they would leaue their sins, and cleaue to the Lord, who of his meere mercy, not any merit of theirs, had chose them out of the whole earth to make them his people. And for himselfe, though they had all with one voyce, Chap. 8. d most contemptuously reiected him, yet is hee content (*flectent currum secundum circuitum vie*) in an Extasie of Charity [illegible] to forget & forgiue all: for as it followeth in the Text, he will by no meanes cease praying for them, nay more, he will (better then *Vibilia* her selfe) shew them

a *Rex est imperiosa timor.*

b It was the Wheat harueſt; which in *Palæſtine* is in the midſt of Summer, no time there for ſuch Meteors.

c *Non ſit Otioſi ſine vino, nec vinum ſine Otio.*

d *Arrob. ad: Gent. lib. 4.*

the Good and the Right Way. *God forbid that I should sin against the Lord, &c.* Before th'vnfolding whereof, let vs call to minde what the Prime * Apostle tels vs, viz. The Prophets in old time spake not after the will of man: but holy men of God spake as they were inspired by the Holy Ghost. Such an Enthusiast was the Prophet. He was *Doctor Illuminatus*, a Seraphicall Doctor, a burning Seraphin, and Principall Secretary of the Blessed Spirit.

* Primus, nos Primus

2. Pet. 1.

Scribit Maonides, sed Carmina dictat Apollo.

Apostr. *O quo tu linguam tinxisti in Nectare! vel quis Angelus insedit labris! ô qualis ab ore Melleus Euphrates & lactis vortice torrent Fudauit Gihon & scatebris bibulum ebriat orbē!*

As melting Hony dropping from the combe,
So *stil* the Words that spring between his lips;
His lips, wher smiling Sweetnes keeps her home
And Heauenly Eloquence pure Manna sips.

Well might Hee say, *Non ego sed Dominus* (a phrase too familiar with some) for flesh and blood reuealed not these things vnto him, but that heauenly Dictator, and that, *dictator* what euer humane Reason may suggest. Excellent is that of a Worthy Author

Sir Fr. B. (*O si dignum æterno tintinnum quod fulgeat auro*)

„ The Prerogatiue of God extends as well to
„ the Reason as to the Will: so that as we are to
„ obey his Law, though we finde a reluctation

in

„ in our Will: So are we to beleeue his Word,
„ though we finde a reluctation in our Reason.
„ For if we beleeue onely that which is agreea-
„ ble to our sence, we giue consent to the mat-
„ ter, and not to the Author, which is no more
„ then we would doe towards a suspected and
„ discredited witnesse: But that faith which
„ was accounted to *Abraham* for righteous-
„ nesse, was of such a poynt as whereat *Sara*
„ laughed, who therein was an Image of Na-
„ turall Reason. And surely, vnlesse we be fully perswaded that the Scripture is of Gods owne inditing, and the Prophet of Gods owne sending, we shall neuer heare with reuerence, or profit; but either like th'Athenians, Act. 17. we will come to Church onely to heare Novelties, or with those in *Ezekiel*, wee will bee content to heare the Preacher, but with no intent to follow his Doctrine (further then it please our selues) though illightned with the brighteſt irradiations of diuine knowledge. My people (saith God to the Prophet in that place) sit before thee, and heare thy words, but they will not do them: for with their mouthes they make Iests, and their heart goeth after their couetousnesse: And lo thou art vnto them as a Iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy words, but they do them not: when this commeth to passe, for lo it will come, then shall they know that a Prophet hath bin among them. A Pro-

Fidei cognitio solâ Visione beatâ inferior est claritate, æqualis certitudine, reliquis omnibus scientijs longe superior & certior. Pineda.

Ezek. 33.

pheſie too much verified in this laſt and worſt Age, wherein Diuines and all the Learned,

——Quoi ardens euexit ad æthera virtus,

are ſo commonly traduced and vilified, by hell-bred Termagants, that bend their tongues like bowes for lies, wherewith to wound and poyſon their Reputations. At theſe

* Ierem 9.

Th'amazed Angels ſhake their fiery wings,
Ready to lighten vengeance,——

The very bruite beaſts had more regard to themſelues, then they that deſpiſed the preaching of *Noah*. Gen. 7. 8. 9

Let ſuch remember (with trembling) what happened in Denmarke the laſt Centenary. A certaine lewd Companion entred into a Church in Sermon-time; the wretch preſently began to grumble, and to ſhew by diuers countenances that he was a prophane man: the Preacher attentiue to his Preaching, ſpake not a word, *Vindictam tacitè Deo relinquens.* The Monſter ſeeing the Miniſter did not conteſt againſt him, but contemned his graceleſſe behaviour, goes out of the Church; but (ſee the hand of God) preſently a tile fell (*è templi tecto*) vpon his head, and ſlue him in the place. Related by that worthy Diuine *Heminginus* (*Opuſcul. Theolog. p.* 1274) to the terror of all ſuch Miſcreants and Noone-diuels, that dare preſume to deride the Heralds of th'Almighty, and Embaſſadors of the King of Heaven, as all Preachers are that are Orthodox, and that truly deſerue that * Honorable Title. Honorable, I ſay, whatſoeuer the World thinke of it. It was the iudgement of an Earle, that a learned Diuine was equall to an

Pastor, Minister, Vicarius, Cappellanus, al Titles of honour. *V. Seldenum, 4 mihi. Cyrtatus in Almain. de Su. Pot. Ec.* is a Title for no leſſe then the Pope.

Earle,

Earle: (*Adi Seder Olam Br.*) I vrge it not; But this I am sure, his Function is most heauenly and Angelicall (see the Original: *Malach.* 2. 7.) Nay it is *Omni Angelorum humeris formidandum*, and therefore not so rashly to bee rushed into, *tanquem ſus in Roſetum*, * as a horse rusheth into the battell, by euery smattring Superficialist.

Gartio quiſq; duas poſtquam ſcit iungere partes,
Sic ſtat, ſic loquitur, ſolut omnes noverit artes.

Such Guests are more bold then welcome to Diuinity: in the graueſt iudgements, a great dishonour to the Maiesty of that High Calling, and farre vnfit to manage the Keies of Heauen. Nor is it enough to be *operarius*, painefull in the Ministery, there are *mali operarij*, *Phil.* 3. Euill Workers, *Quorum Pertinacia æquiualet Hæreſi*, *Almain vbi ſup. c.* 15. And so I come to the Text: ἐμοὶ ὁπίσω ἐγένετο.

Moreouer, as for me, &c.---

THe words are, *Solis radio ſcripta*, and need no curious paraphrase. The parts, three; A Protestation, an Exhortation, a Reason.

The Protestation (which includes the Pastors Charge) in these words; *Moreouer as for me God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for you, but I will teach you the good and right way.* The Exhortation (implying the Peoples Duty) in these, *Onely feare the Lord, and ſerue him in truth with all your heart:*

* Ierem. 8. 6.

Sarisbe. Tam Auguſto officio nō debent præſici rudes & imperiti Aſini. Heming.

The Reason (t'inforce the Exhortation) in the last: *For consider how great things hee hath done for you.*

My TEXT is like that precious *AGAT, which *Pyrrhus* King of Albany had; for as in that peereleſſe Gemme were by Natures owne hand ingrauen the nine Heliconian Ladies, and in the midſt of them *Apollo* with his golden Harpe: So do theſe words repreſent *ad oculum*, the true and liuely pictures of a Prieſt of God, and of a people of God: Of both which in order.

* *Achates: à cognom. fluuio Siciliæ.*

The Paſtors Duety (as hence we may gather) is two-fold, { Praying. / Preaching.

In the one, hee is the mouth of the people to God; in the other, he is the mouth of God to the people. Praying, hee preſents the peoples petitions to Chriſt (the only Maiſter of Requeſts in Heauen) Preaching, hee is an Euangeliſt, a Meſſenger of good tidings from Chriſt to the people. By the one, hee reconciles Heauen and Earth, (2. *Cor.* 5.) By the other, hee makes ουρανιον a Heauen vpon Earth. For the Preaching of the Goſpell is called in the Goſpell, the Kingdome of Heauen. Verily I ſay vnto you among them that are begot of women, aroſe there not a greater then *Iohn Baptiſt*, notwithſtanding the leaſt in the *Kingdome of heauen* is greater then hee: *Matth.* 11. intimating that the Preachers of the Goſpell had a more cleere knowledge,

* *Renatus prius quam natus.*

knowledge, and a more excellent message then hee; the reason; *Iohn* Preached in *diluculo*, but in the dawne of the Gospell, hauing, as it were, *διαυγάσει τῆς Μαστ ἀνατολῆς ἐν ὑψίστοις*, the Ministers of Christ teach in the Meridian and Sunshine, *Magnalia Dei*, the great Mysteries of the Deity, the Creation, Passion, Resurrection, Ascension, and all the glorious Benefites redounding thence to all true Christians. And so glorious is the state of a Christian, that the Emperour *Theodosius* thanked God more for that hee was a Christian, then that he was an Emperour, in that the glory he had by the one, was temporall, the glory hee should haue by the other was eternall. Nay it transcends in some sort the Angelicall excellency, in that it pleased the Maiesty of heauen, the euerlasting sonne of God, to vnite himselfe Hypostatically to mans * nature, taking *It*, and not the Nature of Angels, *In consortium Deitatis*, accomplishing in *It* the wonderfull worke of our Redemption, inuesting *It* with Immortality by his Resurrection, setting *It* in his heauenly Kingdome aboue all Principalities and Powers, by his Ascension, and so making vs all (ô ioy vnspeakeable and glorious!) *Diuinæ consortes naturæ*, Partakers of the Diuine Nature, of his glorified Humanity, which is carried vp and inthroniz'd at the right hand of God on high. The greatnesse of this Grace, nor can the tongue of man vtter, nor the spirit of man comprehend. You Seraphins

* *Deus & natura humana vniuntur, non Deus & homo, quia non persona & persona. Assumpsit Deus non Hominem, sed Humanitatem.*

speake, let men be silent: *Vox mea deficit, sed & Angelorum.* It is a Wonder, whereat the very Angels are astonisht. 1. *Pet.* 1. 12. Yet (alas!) ALL are not true Christians that haue giuen their names to Christ. (*Simon* a Reprobate * beleeued, & was Baptized, *Act.* 8. 13.) How many are there (to omit the almost not to be spoke of prophanation of the dreadfull mysteries of the Eucharist) that neuer remember their Couenant with God in Baptism, thinking it (belike) a matter too small for their great conceiuing heads, & scarse worth thinking of? And for the Creed and Decalogue, many (I confesse) haue them *ad vnguem*, but few feele them, few vnderstand them aright. Such, whatsoeuer they professe *in word*, are flat enemies to the *Crosse*, and treade vnder foote the Sonne of God: Which I write not in bitternesse, but in a iust indignation, that so godlesse stupidity should so generally raigne in *beatissimi seculi luce*: We grope for the wall like the blind, wee stumble at noone-day as in the night. *Esa.* 59. What should I say of the Lords Prayer? Which though it be commonly vsed, is not so commonly vnderstood: They are but Parrats that say that or any other without Affection and Vnderstanding, which being wanting, they may * bray, they cannot pray. *Hoc est opus pietatis quæ perrumpat cœlum vi gemituum, effusione fletuum, ardore suspiriorum, crebritate singultuum*; These Popular defects are to bee supplyed

* So *Chrys. Oecumen. Cyril. Euseb. Ambr. Hieron. Irenæ. Theodoret. Greg. &c.*

* One confest he vsually left out, *As we forgiue the that trespasse against vs.*

plyed by the learned and faithfull Miniſter, who with the Prophet in my Text, is to pray for them, be reſident with them (for *Sæpe momenti tranſitus, anni tranſitus*) Catechize and teach them how to pray (*Omnes facile in diſcrimen ducuntur ni dirigantur* VOCE & SIBILO) For of many it may be ſaid, as once it was of Friers, Their Faſts * are very fat, but their prayers exceeding leane.

* *Μυσίκια χοῖρε νεκύων, ἀγρέ. Bas.*

It is not enough to pray at randon, it muſt be with Faith, accompanied with a ſerious conſideration of our owne eſtates, a due examination to whom we pray, an humble confeſſion of our ſinnes, a godly ſorrow for them, cauſing repentance not to be repented of, in hope of afterbleſſedneſſe and comfort by Chriſt. This ſauing Faith, is not onely a bare knowledge of the Scripture, and grounds of Religion (for ſo farre deuils and reprobates can go) but withall a particular application to a mans owne ſoule, of all the mercifull promiſes which God hath made in Chriſt, to all penitent and beleeuing ſinners. They therefore that know not what true Faith is, that purpoſely liue in their ſinnes, whoſe charity * is waxen cold, ſo that they want the ſpirit of Grace and of Prayers, *Zach.* 12. can make no good prayer: nay their beſt prayers before God are execrable, *Prou.* 28. 9. The cloſe of this point ſhall be that of the bleſſed Apoſtle: *Now the God of patience and conſolation giue vs that wee*

Serpens vt renouetur, prius a cibo abſtinet.

* *Charitas eſt amor vanidus; Stal. Exet.* 317.

may

may be like minded one towards another, according to Christ Iesus, that with one minde and one mouth, we may glorifie God even the Father of our Lord Iesus Christ.

The second part of the Ministeriall Duty is Preaching.

——But I will teach you the Good and the Right Way, &c. He must teach *Verbo, Opere, Exemplo. Verbo prædicationis, doctè: Opere charitatis, piè. Exemplo conuersationis, sanctè.* BY WORD: for he must haue *Legem in Corde*, and *Cor in Lege*, speaking, exhorting, reprouing with all Authority, in season, and out of season, *inuicto spiritu & aduersus omnes Satanæ machinas adamantino.* The Reason is *Fulmineæ necessitatis:* Hee hath the charge of Soules for which the sonne of God shed his most pretious Heart-bloud, and to him must he be accountable at the last Audit. Ezek. 3. Acts 20. And therefore as he tenders his owne soule, hee is to looke to his charge. To this end, he must be a man of Sincerity, of Knowledge, of Courage; learned without ostentation, zealous without affectation; not Factious, Scandalous, or Popular (*populus ducendus non sequendus*) lest as One saith, in stead of Sound Doctrine to feed their soules, he giue them the Wine of Giddinesse to turne their Braines. In a word, *plus Animæ quam Decimæ curet.* The common sort thinke Ecclesiasticall Persons are Birds of Paradise, but did they know the charge, they would tremble to *thinke*

of

of it. The consideration hereof made Him who was *os Dei, cor Dei, delitia Dei*, thrice to refuse and excuse himselfe. Exod. 4. The like we reade of Mysterious *Ezekiel*, and that Christian ARION, who directly turned his backe and fled. This made that famous *Ambrose*, (as Great a Spirit as euer the Church had) to hide himselfe, and thrice to flie from Millain. This made those renowned Clerkes *Nazianzen* and *Austin*,

(*Nomina vel ipso pœnè tremenda sono*)

so fearefull to vndertake the charge of Soules, which many in these dayes that are *ad subigendas Glebas quàm fruendas, aptiores*, thinke to be a matter of the least difficulty (as if it rain'd Doctors in all Faculties) which is apparant, in that they dare presume to vsurpe τὸν πατριαρχικὸν, the Tribunall of the Church, (as S. *Cyprian* calles it) *nullis instructis dicendi viribus, nullâ rerum cognitione imbuti, nullâ S. literarum peritiâ ornati*; spending the houre either *nihil dicendo*, in speaking neuer a wise word: or *aliud dicendo*, in speaking from the day, from the season, from the Text: or *male dicendo*, in speaking ill, and slandering their Superiors, so making *Cathedram Veritatis, Cathedram Pestilentiarum*, the Chaire of Truth, the Chaire of Pestilence,

Parunt at est Cygni melior canor, ille Gruum quam Clangor in æthereis dispersus nubibus Austri.

Presumptuous are they; selfe-willed; they are not afraid to speake euill of Dignities. What Steele are these fore-heads made of? My heart breaketh

Ephrem Syrus oblatum fugit Episcopatum simulatione insaniæ. Wolf. Cent. Nihil moror Episcopas: exhaurirent me præsente pecuniâ quæ satis exigua est. Erasm.

Ep. 14.

These the L. *Anderson* was wont to call Wilde Colts. *Lucret.*

breaketh within me because of the Prophets, all my bones shake. *Aperiunt ipsi labia sua (Domine) non tu aperiebas ea, immò ex eorum ore non perfecisti laudem tuam.* Authority will not euer [illegible], and let *Salmonetus* [illegible]. These Apricockes it should seeme, were rife in *Petrarkes* Age. *Venit Iuvenis stultus ad templum, praceptores illum sui predicant, celebrant, seu amore, seu errore; tumet ille, vulgus stupet, plaudunt affines & amici. Ipse in Cathedram scandit, cuncta iam ex alto despiciens, & nescio quid confusum murmurans; tunc maiores certatim, ceu divina locutum, laudibus ad Cœlum tollunt; tinniunt interim campane, strepunt tubæ, volant annuli, figuntur oscula, &c. His peractis, descendit sapiens qui stultus ascenderat: mira prorsus transformatio, nec Nasoni cognita!*

Sauonarola in Psa. 51.

If the Angel *Gabriel* should preach without Autority, I would not listen to him. *Luther.*

Eagles flight.

Your right Eagles vse to poyse and weigh their prey before they attempt to flye with it, *experta pondus tum demum abeunt:* but your bastard *Halietus* will sowse at any fish, which not able to lift, is drawne vnder water, and drowned.

Vigere debet Prophetandi libertas, at non vagabitur in infinitis; alioquin in fœdâ licentiam transformabitur. Contineat se intra Analogiã fidei.

Quisnam Oratori vitio non vortat, ad imum
Clepsydra si forsan non fluxerit, & sibi desit
Sermo, quod supereſt in rixam impendere tempus
Et plutei plausum? hoc arroses non sapit unguet.
Dic aliquid Textu quadrans, sensuq; medullam
Erue, non ructans spumosa aliqua aut speciosa.

Let the Prophets of Samaria *Ier.* 23. 13. consider wel the drift of that Chapter, and learne to make the Garment of Holinesse, honorable. *&c.* 50. There be two manner of Nations which my heart

heart abhorreth, and the third is no Nation: They that sit vpon the mountaine of Samaria, the Philistins, and the foolish people that dwell in Sichem. Ec. 50. 25. 26.

The next Requisite, hee must teach BY WORKES: *Ne dicta factis deficientibus erubescant.* It is not enough to be *Statua Mercurialis*, hee must *Iouem cum Mercurio coniungere*, feed the hungry, cloath the naked, comfort the afflicted, pull sinfull soules out of the fire, and with *Iob*, be eyes to the blinde, and feete to the lame. He must be an Angel of loue, as well as an Angell of light. And that he may the better be enabled for so sacred duties; his Flock, called in the Scripture by the name of Lambes, and Sheepe, may not play the Beares or Wolues, lest they occasion him to say, as one once did, who had bin a * Wer-wolfe, That were it in his choyce, he had rather liue among Wolues then Men. S. *Paul* writes of some in his time, that would euen haue pluckt * out their eyes to haue done him good. Were he now liuing hee might haply finde those that to doe themselues good, would be ready to pull out his: So vnlimited is the fury of implacable Sauages. Wee reade of an Indian King that gaue his seruants a Schedule, charging them to shew it him as oft as hee were angry: The Contents were, *Remissum te prabe, non enim Deus es, sed corpus, quod vermibus corrosum in puluerem redibit.* Shew thy selfe milde, for thou art not a God, but wormes-meate

Tert.

Ficinus, Qui pacis tempore nō dabit tunicā, quomodo in persecutione dabit animā? Greg.

Iohn. 21.

Vide Addit. Schasnaburg.

* Turn'd Wolfe by Sorcerie.

* Gal. 4.

meate, and muſt returne to duſt, Which our Deaf-wormes might do wel to conſider: *Quibus quiet in ſeditionibus, in pace turbe:* that are neuer well but in the flames of Contention. *Non ſunt litigandis hec ſed orandis tempora.* All things (ſaith One) haue ſome end and ſatiety, but men are neuer weary of contending.

Salamand. Gal. Sound, *à ſurditate. Exuri tandem, ſcribit Grevinus.*

Has lites preſens nec poſtera diluet etas:
Ergo ipſe aduentu dilue Chriſte tuo.

Quatuor ſunt cum quibus nunquam litigandum; Deus, Rex, Parentes, Preceptores. Rabb.

The Lord himſelfe and his mighty Angels muſt come among them in flaming fire, and with a ſhowt, with the voice of the Arch-Angell, and with the Trumpe of God, before they will be quiet: Euen ſo, Come Lord Ieſus come quickely.

Tria Monſtra; Rex famina, Puer Epiſcopus, Concionator impurus.

The third and laſt point is EXEMPLARY TEACHING. To ſay Lord, Lord, will not ſerue: Himſelfe muſt exemplifie his rules with a good life: otherwiſe, the Vulgar *Verum cum in patriâ craſſoq. ſub aere nati*, will hardly apprehend them. The pure Mathematickes are about their reach. Yet may wee not thinke that the Vertue or Dignity of the Word or Sacraments depends vpon the Miniſter, what euer he be; for as if a Diuell from Hell ſhould adminiſter the Lords Supper, it were not the worſe, ſo if an Angell from Heauen ſhould ſing Maſſe, it were not a iot the better. It is ſtoried of our Engliſh Clergy, that they were ſo highly reuerenced in times paſt, for their reputed Sanctity, that as they went in the ſtreetes and fields, men

Calu.

would

would runne to them, and desire their blessings; and well was he then that might giue them possessions, and build them houses and Churches: These *Iohannes Eleemosynarij* were rare birdes, *Antiqui Heroes, natis melioribus annis*; who if they liued now, would be held to bee *faciti & circumferendi*; and perhaps sent to Bedlam. In those daies they thought they could not giue too much to the Church: In these they thinke they cannot take too much from it. The World hath taken a sure course that Churchmen, according to the tenor of the ninth & tenth Chapter of *Luke*, shall not trouble themselues with the carriage of Coine: it were well it would not seek to ease them of their Scrips too; though there be (I confesse) that in their zeale could be content to see them all beare the Scrip, ἐμοὶ γὰρ ἐπὶ τοῖς οὕτως ἔχουσι θάμβος ἐπῆλθε, *Horror & Stupor vbi estis? Quid? ne ipsi quidem Philistæi quo tempore in totâ fermè Iudæâ potiebantur rerum, sacras Prophetarum Ædes ausi fuerunt infestare, sed Prophetis & discipulis, locum suum, otia, & honores inviolatos permiserunt.* There was a time when Men of God were receiued as Angels of God, yea as Christ Iesus, *Gal.* 4. What Calling now more contemptible? not onely among Ruffians and Rake-helles (that are

Mundi quisquilie, fax, recrementa——) but among many of our superior Planets, scarse daigning them the least light, influence or aspect: yet shall they shine *sicut splendor expansi, & sicut*

See Exod. 36.5.

sicut stellæ in seculum & æternum; as the bright-nesse of the Firmament, and as the Starres for euer and euer. Dan. 12. Then shall th'Eternall censure their Contempt, and THEY shall know that OVR GOD is a consuming fire, Heb. 12. *Aut faciendum, aut patiendum.* If we do not what God would, we shall be sure to suffer what we would not. Let vs remember that terrible Text, Heb. 10. which BEDE was wont to reiterate with so great vehemency to his Schollers; *Horrendum est, &c. It is a fearefull thing to fall into the hands of the liuing God.* Let vs remember it, and learne not to make a gazing-stocke of them, whose Calling God himselfe, and the Greatest Princes haue so highly honor'd in Person. *Iehosaphat* sent his Princes to teach in Iudah. 2. Chron. 17. 7. And (to omit others) *Charlemaigne* was so farre from the Atheisticall Disdaine of our Satten Guls, that he thought it no dishonour to sing with the Priests in the Church, and say the morning Lessons, causing them to be read by his Children, and other Princes of his Court.

The Lord cloath his Seruants with his Righteousnesse and Saluation; let his Vrim & Thummin be with his Holy ones: let Kings be their Nursing-fathers, & Queenes their Nursing-mothers: let them bee an Eternall Excellency, and let all that despised them bow themselues down at their feete. And so I come to the second part of the Text; th'Exhortation:

Onely

Only feare the Lord, and serue him in truth with all your Heart.

BEING to treate of the Peoples Duty, me thinkes I heare some of them say, ' Who made thee a Iudge ouer vs? We dare tell *Moses* himselfe, *We are all Holy, and that He takes too much vpon him*, Numb. 16. 3. (So hard is it for that Soule to reflect vpon it selfe, that will not *secum habitare*, keepe home, but gadde abroade with S. *Paul's* Widowes, 1. Tim. 5. 13) Nay, so farre gone are some, that they delight in hearing of nothing so much, as of false Reports, & curled Slanders (see Prou. 17. 4.) anent their Neighbours, and Superiours; against whom the Diuels Dromedaries (*Exterquet mihi hanc vocem rei indignitas*) spare not to direct the poysonous arrowes of their spitefull tongues (the very Artillery of Sathan) in most Diabolicall manner. Notorious falshoods are carried among them in secret, from tongue to tongue, and receiued in their meetings for vndoubted truths. Such, are Eagles abroad, and Owles at home; they can make Mountaines of Motes, Elephants of Emmets; and if they cannot, with their Lynxes eyes, *finde* a hoale in your coate, it shall goe hard but they will *frett* one. Take yee heed euery one of his neighbour, and trust yee not in any *Brother*: for euery *Brother* will vtterly supplant, and euery neighbour will walke with slanders, Ier. 9. 4. Their Tongues are hot

Exod. 2.

Forma reflexæ debiliores, ob elongationē & obliquitatem radij.

B. of Gallis way.

piereing-

Slander is worse thē Hell; *that* torments onely the wicked; *this* cruelly afflicts Innocents

piercing-Irons, hotter then the fornace of Babylon, hotter then Hell it selfe. But to leaue these to *Salomons Mortar*; the Peoples duty is Two-fold:

They must { *Feare the Lord.* / *Serue him in truth with all their* } (*heart.*

GOD (saith One) hath not created any thing in this World, neither Men nor Beasts, but he hath made him some thing Opposite to keepe him in feare and humility. So in times past, were the English to the French; to Spaine, Portugall; to Castile, Granado, &c. And we must confesse (saith he) considering the wickednesse of Men, and especially of Great Men, who know not, nor beleeue there is a God, that it is necessary that euery Noble-man and Prince should haue his Contrary to keepe him in Feare and Humility, else none should bee able to liue vnder or neere them. But to the poynt, There are two sorts of feare, *Pœne* and *Culpæ*. The first, S. *Iames* applies to the Diuels, that are strucke with Eternall Horror at th'apprehension of Gods dreadfull Maiesty. This slauish Feare is not here intended (I exclude not *timorem & tremorem* rightly vnderstood) but rather a Holy and Reuerent Feare of displeasing so Gracious a Lord, and so Mercifull a Sauiour.

Pro. 28. 15

Oderunt peccare boni, &c.——

A true Christian is more fearefull to sin, because he loueth God, and is beloued of God, then all the wicked are, for feare of punishment. And so farre

fatte should wee bee from Resolute and Wilfull offences, that we should put on his Resolution that said, *Si hinc Peccatum, & illinc Infernum, &c.* Had I Sin and Hell set before me, I would sooner cast my selfe head-long into Hell, then willingly commit Sin. *Valeant illi qui Ecclesiam plane puram & purificatam habere volunt, hoc est nullam velle habere Ecclesiam.* The Best are subiect to many Falles and Infirmities (Behold, he putteth no trust in his Saints; yea, the Heauens are not pure in his sight, Iob. 15.) But the difference betweene the Sheepe and Goats is, *They* resist Sathan, though with some weaknesse; and flye from Sin as from a Serpent: *The other* runne on, *clauis oculis*, with desperate Greedinesse, neuer thinking on't till they bee in the pangs of Death, or the iawes of Hell. Yet can these sometimes vow great matters vnder the Crosse; which once remou'd, they presently turne to their Vomit.

The Deuill was sicke,
the Deuill a Monke would be:
The Deuill was well,
the Deuill a Monke was hee.

Of this Couent are those *Fratres in malo*, Brethren in Mischiefe, mention'd in the Proverbs, and Booke of Wisdome, who (how euer otherwise seuer'd) can band themselues *coniuratis animis*, against the Innocent, and sticke close together, *cum sqamis squama*, in a Bad Cause; saying one to another, Come, let vs oppresse the poore,

Wisd. 2. let vs not spare the Widow; let our strength be the law of Iustice: let vs lye in wait for them; they are wholly vnprofitable to vs, and cleane contrary to our doings: they vpbraid vs with our offending the Law, and obiect (to our infamy) the transgressings of our Education. We cannot abide to looke vpon them. Come, let vs swallow them vp aliue: Cast in thy lot among vs, let vs all haue ONE PVRSE. *Marsapum sit vnum omnium nostrum*; Pro. 1. 14.

Genes. 49. O my Soule, come not thou into their Secret: vnto their Assembly, mine Honor be not thou vnited. O my God, make them like a Wheele: as the Stubble before the Winde. For they haue taken crafty Counsell against thy People: they haue consulted together with one consent: *Gebal* and *Ammon*, and *Amalek*, the Philistims with the Inhabitants of Tyre. Assur also is ioyned with them. *Selah*.

Psalm. 83.

What should the Oppressed do in this case? but take to them the wings of Faith and Hope, and flye to the Lord by Prayer, who is a Sanctury, a Citie of Refuge, and Tower of defence to all that *so* call vpon him. The Lord is in his Holy Temple: the Lords Seate is in Heauen. Our helpe standeth in the Name of the Lord, who is a helper aboue all worldly Helpes. Let them cast all their care on him, 1. Pet. 5. 7. and with *Iob*, resigne themselues wholly to his Sacred Prouidence, in whatsoeuer losse, whether of Children, Goods, Life, Liberty, or Reputation

Psal. 124.

as knowing that ALL things worke together for good, to them that loue God, Rom. 8. 28. Wee haue no certen Promiſe, nor aſſurance of Temporall things, but onely ſo farre forth as the Lord ſeeth to be good for vs. *Ionathan* thought to haue bin next to *Dauid* in his Kingdome, 1. Sam. 23. 17. but we know, God otherwiſe diſpoſed, preventing him by death, and giuing him a place in his Coelcſtiall Kingdome. Saint *Paul* perſwaded himſelfe that the Lord would ſtill deliuer him from violent death, 2. Cor. 1. 10. whereas being priſoner at Rome, he was crowned with Martyrdome. In his Epiſtle to the Philippians, Chapt. 1. he knowes not what to chooſe: I am in a ſtraight (ſaith he) betwixt two, hauing a deſire to depart, and to be with Chriſt, which is farre better. Nevertheleſſe, to abide in the fleſh, is more needfull for you. In fine, he exhorts them to a blameleſſe and harmeleſſe life, in the midſt of a crooked and peruerſe nation; that whether abſent or preſent, he may heare of their ioynt perſeuerance in the Truth without wauering, and that they be no way daunted nor diſcouraged with the Threats or Combinations of their Aduerſaries; but that leauing Reuenge to God, they poſſeſſe their Soules in patience, and comfort their Hearts in Him who is *Adiutor in Opportunitatibus*, a preſent helpe in Trouble, and can deliuer out of the mouth of the Lyon, and from a whole Hoſt of Philiſtins. God is faithfull, who will not ſuffer

vs to be tempted aboue that we are able, but will with the Temptation also make a way to escape, that we may be able to beare it. 1. Cor. 10.13.

But (to proceed) it will bee said, *Wee doe not thus, or thus, without a Cause nay without Reason.* I answere, There can be no Cause so great, as to authorize Oppression, or the committing of any sinne. Euen the Cause of sinne, is sinne; and therefore hath God giuen thee Reason, to the end thou shouldst not sinne. *But God is Mercifull.* True, but he is *Iust* withall, Both the Attributes being One in Him; who, as he hath promised *Pardon* to euery penitent sinner: so hath he not promised *Repentance* to *euery* sinner; and therefore as we haue an Eye to his Mercy, so must we haue an Eye to his Iustice; lest the Captaine of the blacke Guard serue vs in the end as the Philistins did *Samson*, that put out both his Eyes, and then made Sport with him. Those Rauens vse first to pecke out the Eye of their prey. Let vs then *feare the Lord*, yet so, that we runne not (with *Adam*) behinde the Figge-tree, seeking in vaine to conceale our sinnes from Him, who hath graciously promised forgiuenesse, if we † confesse and forsake them, Pro. 28. 13. In this sence, *Si homo detegit, Deus tegit.*

† In old time the Order of Knighthood was not taken without solemne Confession and Prayer all night in the Church.

There are 3 Branches of Confession, { *Laudis.* *Fidei.* *Culpæ.*

We may not seaze vpon Gods Creatures (as Vulture

Vultures and Kites) without Thankesgiuing, & lifting vp our Hearts to God; nor be backward in the Confession of our Faith, to Men; or of our Sinnes, to God; lest while we thinke to hide our selues from Him, wee hide Him from our selues, Esay. 59. 2.

Now as Faith is the Key of Gods Treasury, so is Prayer the Hand to take out the Treasure: Sathan, if he cannot wrest the Key from vs, will seeke all aduantages to hold our Hand. He will deterre vs from Prayer, because of our Sins, but for that very cause are we to pray the more feruently. When he makes such Musters, & shewes vs such Catalogues, let vs take to vs *Arma Vulcania* the Shield of Faith, and Sword of the Spirit, and tell him boldly,

(*Sydereo ardentes Ense & Cœlestibus Armis*)
That therefore is Christ, our Sauiour, because we are Sinners. What are our sinnes to him? Had he the Soule of a True Christian in Hell, hee could not hurt it. We are none of his Creatures, nor haue we sinned against him, but against our Creator, who is also our most Mercifull Redeemer, holding out to vs his Golden Scepter with one hand; and offering vs *pisem Fidei, ouum Spei, panem Charitatis*, Faith, Hope, and Charity, and all spirituall Graces with the other. Did not this God loue vs, Sathan would not hate vs. In this God will we trust, *tho he kill vs*. It is true, we finde in our selues nothing but *Wrath*, in the Deuill *Implacable Hatred*, in the World *Extreame*

Demon serpentem Infidelitatis, Desperationis scorpionem, lapidē Duri-cordia offert.

Psal. 130. *vrgens Furit*; but the Blessed Spirit (which cannot lye) *asseureth* Vs, that with the Lord there is *Mercy*, and with him is *Plenteous Redemption*: He hath redeemed Israël from ALL his Sins. This Faith is built on the Rocke: The Rocke is Christ: his Woundes the Clefts: the faithfull Soule the Doue. Against this Faith, this Rocke, the Gates of Hell shall not preuaile. *Christ in peccatore, Anima in corde, Motus in anima, Fides in mente, Christus in fide.* And so I come to the other Part of the Peoples Dutie: *And serue him in truth with all your heart.* Here are two Adiuncts of Gods Seruice,

Cant. 2. 14.

} Truth,
} Entirenesse.

Truth is so precious In the eyes of God, that it is *Oculis charior*, the Apple of his Eye (*pupilla oculi*) is not more precious: In so much that were he to take a visible shape, Light should be the body, and Truth the soule. He loues not Lip-louers, Histrionicall Professours; (In all the Scriptures we read not of the conuersion of an Hypocrite: See *Iob.* 13. 16.) He must be serued, *in totis viribus* with all the powers and faculties of the soule. Let Anatomists preferre the *Braine*, in Diuinity the *Heart* hath Precedence: Into this, the old Serpent is euer seeking to winde himselfe; if he can but get his Head in, his Body is not long after; See his subtlety, he askes you but the least Creeke, he knowes *Incompatibilia non stipperantur*; God will either all or none.

none, If he cannot ſo preuaile, nor diuert you altogether from the Worſhip of the true God, he will try, if by any meanes he can worke you by his Agents, to ſerue that true God *in a falſe and ſuperſtitious manner*, by aſſociating him with Saints, Angels, or Images, and ſo make you halt betweene two Religions. Be wiſe as Serpents, and beware of this Serpent, this *Tortuoſus Coluber*, this *Hyena*, this *Amphiſbena*. He is ſtill in ambuſh, whereuer you be, whateuer you do, ſpeake, or thinke; yea, if you take not heed, hee will inſinuate himſelfe into your moſt ſecret and retired thoughts, which he is ſure you muſt be accomptable for, at the laſt. How much more for your words and workes? For God is all Eye to ſee what you do, all Eare to heare what you ſay, Πᾶν τὸ, πᾶν οὖς, Nay he ſees the Thoughts before they be thought: *Hee will ſearch Ieruſalem with Candles, and puniſh them that continue in their dregs, and ſay in their hearts, Tuſh the Lord will do neither good nor euill. Zeph.* 1.12. Let vs all then, in the feare of God, with zeale vnfaigned, and vndiſſembled ſanctity, maugre all the frownes and allurements of World, Fleſh, and Deuill, conſecrate our ſelues, our ſoules and bodies and all to his Glory, and that, as the bleſſed Angels, with all cheerefulneſſe and alacrity: Ἀλλ' ἡμεῖς μὲν, &c.

Iuppiter Ambroſia ſatur eſt & Nectare vinit;
Nos tamen exta Ioui, thura, merumq; damus.

And if it be beſt ſeruing that LORD, that beſt

best rewards his Followers, how can wee but striue in a Holy Ambition to serue Him: *Cui seruire, regnare est?* tho we suffered the very Torments of Hell for His sake.

Vt corpus redimat, ferrum pyrica & ignes,
Aridaue sitiens ora lenabis aqua.
Vt valeat animâ, quidquam tolerare negabit?
As pretium parti hoc corpore maius habet.

But alas! *Deus promittit Cœlum & contemnitur; Diabolus Infernum, & colitur.* God promises Heauen, and is not regarded; the Deuil promises Hell, and (to omit innumerable others) what swarmes of Roring-boyes, and Rhodomonts hath he euery where? Such Assassins, & Exquisite Saracens, as may seeme to be *postremus Satanæ anhelantis conatus. O Pestis! ô Furia! ô Scelera ad extremas Insulas deportanda!*

Cœlo præfertur Adonis.

—Tuq; Regnator Deus
Tam lentus audis scelera, tam lentus vides?
Ecquando sevâ fulmen emittes manu
Si nunce serenum est?

The pretious Pearle of the Gospell so highly esteemed of the Saints (*orbe, candore, magnitudine, lenore, pondere*) is not for these Swine to trample on. In vaine beate wee against Rockes, that are Thunder-proofe. It is related by all that haue writ of the siege of Rhodes, Anno. 1480. That the Turkes assailing the Christians with incredible fury, there appeared in the Aire a shining* Crosse of Gold; a Virgin attired in white, with a Target on her arme, and a Launce

* In Switzerland An. 1534. it rain'd red Crosses on their linnen.

Launce in her hand; and a man muffled in a Camels skinne, followed with a great troupe of Armed men, all glittering, which seemed to come to succour the Towne: which Sight so terrifi'd the Infidels, that the whole Army, being an hundred Thousand, grew amazed and fled: The Crosse gloriously triumphing (so may it euer triumph!) ouer the Crescent. This Miraculous Vision could daunt the Turkes; but let all the Visions and Miracles, Reuelations and Oracles that euer were, be vrged, our vnchristian Bucentaures are more senceleſſe then Mahometans. These Cockatrices will neuer be charmed, charme we neuer so wisely, *Ier.* 8. 17. The Artillery battering the walles of Rhodes causèd the very *Iland* to tremble; But all the thundring Cannon-shot and lightning Terrour of Gods Iudgements, cannot shake this little Isle of MAN: The Heauens are euer turning, the Sea euer flowing, the Sunne neuer rests, the Angels ascend and descend without intermission, the very Deuils obey his voyce; all the Creatures in Heauen, in Earth, vnder the Earth, are his Seruants (*volentes* or *nolentes*) Onely the Children of *Adam* (like obstinate Refractaries) will be brought to no Conformity. *Non persuadebis, etiamsi persuaseris: They say vnto God, Depart from vs, for we desire not the knowledge of thy waies. What is the Almighty that we should serue him? and what profit should we haue if we pray vnto him: Iob.* 21. Surely, for our Creation onely, are

Turkes. cannot abide the the Signe of the Crosse.

Mahomet the 2d. dying for griefe the yeare following, cursed Rhodes thrice.

are we bound to ſerue God with our whole minde, though he had decreed to thruſt vs into *Tophet*: How much more, hauing with his deereſt Sonne's Heart-bloud purchaſed a Kingdome for vs? Hee knoweth not the Adamantine Aſtorgie of the rauenous Eſtridge, which ſhewes himſelfe cruell to his yong, and forſakes them as they were not his: *Iob.* 39. No, our God is a God of mercy and compaſſion, who hauing created vs after his owne Image, which we by our ſinnes moſt ſhamefully defaced; ſo loued vs notwithſtanding, that He ſent the Brightneſſe of his Glory, his Sonne, his onely Sonne, into the world, to ſuffer a moſt accurſed death for vs, That whoſoeuer beleeued in him, might not periſh, but haue euerlaſting life.

Per lignum, mulierem, Serpentem, i. per Pomum, Euam, Daemonem, Homo perierat: Per lignum, mulierem, Serpentem; i. per Crucem, Mariam, Chriſtum, Redemptus eſt.*

* *Auguſt.* (*dextrè intelleſtus*)

O magnum pietatis opus! mors mortua tum eſt,
In ligno quando mortua vita fuit.

Who would not ſerue ſo gracious a Lord? The greateſt Monarkes haue beene glad to be Dore-keepers in his houſe. *Thou ſaiſt*, Thou go'ſt to Church on Sondayes, heareſt Seruice, and is not that ſufficient? Somewhat it is, not all: for as God in the Creation reſted the ſeuenth day: ſo did Chriſt in our Redemption, *Sabbatizare in monumento*, keepe the Sabboth euen in the Graue, to teach vs to make more account

Pſal. 84.

of that Day then the world vsually doth: But tell me, Where is thy Faith? Thou thankst God thou canst say thy Creed, & canst spit out, at the naming of the Deuill (as some of GOTHAM haue at the word ARCHBISHOP) But where are thy Workes? *Frustra de radice gloriatur, qui nil affert nisi folia.* The Queene of Vertues hath her Ladies of Honor to attend her. Faith is seldome alone: If it bee, it is but a Lampe without Oyle, and indeede but the Deuils faith: They beleeue and tremble at the Name of GOD, which is more then thou do'st, that makest no conscience of Canon-oathes, and bloudy Blasphemies, which Turkes would stop their eares at. The Priests and Iesuits

(—— *Quot nolle diey,*
Horum Carnificum culpâ mittuntur ad Orcum)

cry out with the voyce of Dragons, that our Faith hath eate vp their Workes; *Wright* Articles against vs, that we are meere Atheists and Achrists: But we must suffer his clamor, he hath *Morbum Articularem*, and is not in case to write well. *Prateolus, Cerbereo furore in martyres*, reports that we worship the Deuill ten times a day. But *Stapleton* cleeres that slander, for Hee saies, We haue no Religion at all, neither true nor false, neither earnest nor fained. *Qu. 3. quodlib. p. 621. Lingua quò vadis?* I answere all in a word: *Marinus* (himselfe a Papist) *lib. de Schis. & Concil.* writes, *That but 30 Popes are saued: the rest* (as he saith) *with innumerable of the Romish Clergy,*

Sola fides iustificat: sed fides sola non iustificat.

Pischagret. Elench. c. 77.

Nihil peius sacrilegium quod sacrilegium non inuenit.

Clergy, are gone to the Deuill: who gapes for all such Rabshakehs [illegible] Let our Liues as well as our Lines confute them (*quid prodest linguam armare, vultis manibus?*) that our Light so shining before them, they may see our Good Works, and glorifie our Father which is in Heauen. And so come we to the third and last part of the Text; the Reason of the Exhortation;

For consider how great things he hath done for you.

See M. Syluest: Diuine Weekes. And Mr. Drayton (the Miracle of Poets) in his *Map of Miracle.*

VVHat they were, I need not stand to shewe. Who knowes not how strangely hee preserued them in Egypt; how strongly, with what Signes and Wonders, hee brought thē out of Egypt; how miraculously he deliuer'd thē at the * Red sea, in the Desart, in all Extremities; giuing them Victory ouer all their Enemies? to say nothing of that Hony-flowing Canaan, & that *Hortus pensilis*, the Celestiall *Gan-Eden* hee had in store for them, which were enough to mollifie Hearts harder then Rocks of Adamant. To leaue them, & come to our selues; Who can be ignorant of Gods wonderful mercy to vs of this Land? How stupendiously hath he protected Vs, and our Princes (to the Admiration of Men and Angels) from the Fiery Rage of Satan and his Agents, from the *Spanish Behemoth* in 88, from many Horrible Treasons, especially (*Obstupescite Cœli super Hoc*) from that intended

* *Erythræum, non à colore, sed ab Erythro Rege. Anglia chava Dei Gens.*

intended DOOMES-DAY, that Transcendent PLOT of Catholicke Canibals inspir'd (at leſt) with Millions of Deuils. *Curſed be their Wrath for it was fierce, and their Rage for it was cruell.* *Moſes* himſelfe (by the confeſſion of the * Deuill himſelfe) was not more ſtrangely preſeru'd, then our Soueraigne hath beene ſince his Infancy. God neuer commonly workes ſuch great Effects but to great Ends. Theſe Temporall Bleſſings and Deliuerances (not common to other Nations) were enough of themſelues to win vs to Repentance. But if we conſider thoſe Ineſtimable Bleſſings *of the Right Hand*, deriued vnto vs by the moſt Bleſſed Propagation of the Goſpell of Chriſt: *viz.* our *Election, Creation, Redemption, Vocation, Iuſtification, and Aſſured Hope of Glorification*: What Heart is there ſo Steely that cannot bleed for its ſinnes, and turne vnto God the Father of Mercies, and God of all Comfort? *Cerne Homo quid pro te patior, vide pœnas quibus afficor, vide clauos quibus confodior: & cum ſit tantus dolor exterior, intus tamen planctus eſt grauior, tam ingratum dum te experior.* Excellent is that of learned *Auſtin*: *Inſpice vulnera pendentis, &c.* Behold thy Sauiour on the Croſſe, and ſee (and wonder) with what Magneticall Virtue Hee drawes thee to him: His Feete ſo nailed, ſhew that Hee will tarry for thee, if thou wilt returne vnto Him: His out-ſtreitched Armes are ready to embrace thee: Hee bowes downe His Head, to giue thee the

Mentrarum Pater eſt hoc Stilum.

* *Parſons Addit. 30. 3. Con.*

Chriſtus de Cruce.

Kiſſe

Kisse of Grace: His Side is open, to giue thee, that didst crucifie Him, a place in His Heart: *Illa illa extensa brachia complectantur nostram infirmitatem, illi traiecti pedes proterant nostram superbiam; illé purissimus sanguis eluat nostras maculas. Omniatua (dulcissime Iesu) nostras vel sordes imbuant puritate, vel infirmitates sustentent robore: vt referamus tandem vberrimos fructus & tua gloria in nostrâ vitâ, & nostra salutis in tuâ morte.* O most sweete * Iesu, how infinite and vnspeakeable is thy Loue, that didst descend from that Heauen to this Earth, to suffer a most cruell and shamefull death, and all for the Redemption of thy sworne enemies! Why should not we wholly sacrifice our selues to Thee, that didst wholly sacrifice Thy Selfe for vs: Surely, as one drop of Thy precious Bloud is more to bee prized then millions of gold; so one graine of Thy Loue is more worth then millions of worlds: and therefore most worthy is he of Eternall Hatred, that makes no account of so peerelesse and invaluable Loue, or that preferres the base pleasures, profites, and honours of this transitory life before it. And heere is true comfort for all soule-sicke and penitent sinners; For (as the * Doctor of the Gentiles tels vs) If when wee were enemies wee were reconciled to God by the death of his Sonne, much more, being reconciled, we shall be saued by his Life, and not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued

* *Soter, Hoc quantum est? Ita magnum est, vt Latino vno verbo exprimi non possit.*

Gustato Spiritu deficit omnis Caro.

* *Quot verba, tot tonitrua.*

receiued the attonement. Rom. 5. Behold, the Sunne of Righteousnesse disdaines not his light to the smallest worme.

Spes confisa Deo, nunquam confusa recedit.

Blessed be God, the Father of our Lord Iesus Christ, which according to his aboundant mercy hath begot vs againe to a liuely hope by the rising of Iesus Christ from the dead. I will close with that Inimitable Queene, the Wife of Ivo King of the West-Saxons; who to the end to perswade the King her Husband from the inordinate loue of the World; on a time when the King and shee had solac'te themselues in a goodly Palace, richly hanged and rarely furnished, shee commanded that immediatly vpon their departure, it should be dis-arraied, and filled with all kind of filth and dung; and hogges and such like to be turned into the Chambers; which being done, a day or two after, shee requested the King (in priuate) to reuisite the Palace; whither when she had brought him and shewed him that strange Spectacle, she thus bespoke him. I pray you now (my Lord) behold this House, where are now the Spangled Canopies, the Royall Arras, the Cloth of Gold, the Rich and Gorgeous Ornaments we left here the other day? Where be the Glittering Ladies that out-shone the Starres with their Beauty? Where be the Gallant Courtiers, the Delicious Musique, the costly Dishes, that You and I were lately serued with here?

1. Pet 1.3.

Quid resilis? Hic Sexus genuit filiarum.

„ Are not all these things fled and gone? In like
„ manner (my Lord) shall we passe as suddenly
„ as you see these earthly vanities haue passed;
„ and our Bodies which are now so Delicately
„ kept, shall ere-long become wormes-meate,
„ and turne to dust: Iudge you whether it bee
„ meete we should Crowne our selues with
„ Rose-buds; when Christ our Head was wrea-
„ thed with Thornes. Wherefore (my Lord)
„ haue in minde my words, and busy your selfe
„ to purchase that blissefull Palace and Paradise
„ of Content, where you may euer liue in ioy
„ without change. Lift vp your soule aboue all
„ worldly thoughts, that when your Span-long
„ life shall end, the King of Glory may send his
„ blessed Angels to conuey your Spirit to his
„ vnspeakeable ioies in Heauen. At which
words the King was so pricked in heart that forsaking all Worldly Pompe (*Cilicijs paludatus & pastus ieiunijs*) he gaue himselfe wholy (saith my Author) to the seruice of God and true Mortification. *O pura & Cœlo digna mens, & ad Cœlum alios subducens!*

And thus haue we (*cum ad Themidis Simulachrum*) Treated briefly of this Diuine Oracle. *Deus ipse nullo creato sermone perfectionem suam satis eloqui potest; non, si per omnem loqueretur Æternitatem.*

Targum in Cant. 5.11. *Caput ejus quia desiderabilior est auro obrizo, & Interpretatio verborum quæ in ea sunt contexta, & eloquia & præcepta, custodientibus ea sunt alba sicut*

cut nix: his autem qui non custodiunt ea, sunt nigra sicut ala corui.

* The Summe of the matter is, all being heard: Feare God and keepe his Commandements; This is כל־האדם all the man: For God will bring euery deed vnto iudgement, with euery hid thing, whether it be good or euill. Turne vs ô ETERNALL vnto Thee, and we shall be turned, renew our daies as of old. Grant, ô grant that we may giue vp our Bodies a Liuing Sacrifice, holy and acceptable to Thy Maiesty, that not conforming our selues to this World, we may be changed by the renewing of our minde; that when the Trumpe shall blow, the dead arise, and our * Lord Iesus appeare, we also may appeare with him in Glory, and be made free Denizens in thy heauenly *Ierusalem*, whose Walles are Precious Stone, the Gates Pearle, the Porters Angels, the Streetes beaten Gold; where Thou art the euer-shining Sunne, in whose presence is fulnesse of Ioy, and at Thy Right Hand, pleasures * for euermore; Whither Hee bring vs that hath deerely bought vs, euen IESVS CHRIST the Righteous; who with the FATHER, and HOLY-GHOST, three Persons and one GOD, be blessed for euer!

* Eccl. 12. 13. 14.

* *O diecula illa, quando exoriêris*

* *Mel Diuinitatis & Lac Humanitatis.*

LAVS TIBI DOMINE IESV.

Si fortè quidpiam dixi quod bonos offendat, condonabunt ſpero, quia boni ſunt: Si mali tantum ſunt quos offendi, precor vt boni fiant, & vel ſic eſſe deſinant in numero eorum qui offenſi ſunt.

χρήσιμον τῶν ἀνθρ. ἡ ἰσότιμ' ἡμέρων' ἀνεπ'λαβ' ἀνυπόδ. ἡγοῦ ὑμῶν τὸ ἡμῶν μισοπον' ἀ ἀδίκ.

8.

A LETTER OF Mr. Casaubon.

WITH

A MEMORIAL

OF

Mris Elizabeth Martin,

late deceased.

MICAH 7. 8.

Reioyce not against mee, O mine Enemy; when I fall, I shall arise; when I sit in Darkenesse, the LORD *shall be a Light vnto me.*

O te Beatum Cespitem tanto Hospite!
O cui invidere cuncta possint Marmora!

LONDON,
Printed by NICHOLAS OKES for
GEORGE NORTON. 1615.

XIUM

ADMODVM
REVEREND. ET
ILLVSTRIBVS
VIRIS,

DNo. IOHANNI,
EPISCOPO
SODORENSI;

DNo CLEMENTI
THROGMORTON

DNo. IOHANNI
REPINGTON

Equitibus Auratis.

DNis & Amicis Honorandis:
L. M. Q.
D. D. D.

To the Reader.

HAppening vpon this Letter of M. CASAVBON *de morte*, (writ (as may appeare) vpon Extraordinary Occasion) together with some Funerall Lines, which (in regard of the Subiect) were a *Pieculum* to smother; I here offer them to thy courteous view. It is Piety (saith *Naz.*) to publish the deceaseds Vertues; yea, it is a meanes to increase grace in our owne selues. *Vale; & sanctas Vmbras, Animamq; planè diuinam, quâ pœ est Veneratione, sequere.*

Quis Threx de sanctis, in Christo mortuis quid vereri?

I. M.

Eruditissimo & Magnæ Spei
Adolescenti, (***) Amico
Singulari & Honorando.

BInas paucis diebus à te accepi: prior res rei magnitudine quam narrabant deterruit me in superem: nam artissimum Miraculum quæ scribis continent. Caterum à Deone sit an [illegible] nostrum non est pronuntiare, illorum est qui ea gesta fecerunt aut testes aut testium familiares, quiq; de eo quod accidit [illegible], peritiam habent voluntatis diuinæ circa miracula. Quare præstantissimis Theologis illustris Academia vestra hoc [illegible] relinquo tractandum: mihi volupe fuit cognoscere [illegible]: illi quærant [illegible]. Quod si quid ab aliquo eorum fuerit super ea re sane mirabili scriptum, magnam inieris à me gratiam si id mecum communicaueris. Ego Operi instituto Dei gratiâ finem his diebus imposui; iamq;

me

mus habet cura illiberalis de conficiendis in
dicibus: quos confecit homo & doctus & be
nus, sed ei negotio parum aptus: itaq; magna
pars illius operæ in humeros meos recidit, præ
sertim quod ad Auctorum indicem qui vel il
lustrantur vel emendantur in hoc opere. Ha
bebunt mei inimici in quo exerceant: irrita
ui enim totam [illegible], eo quidem
lacrius, quia confido non defuturos mihi
Anglia defensores aduersus illarum putida
calumnias. Iam vir insignis, Rector Pride
aux, proximo opusculo declarauit quodnam
ster doctorum in hoc regno de meis studijs
dicitum. Nunc amorem vestrum pluris faci
quam omnes omnium [illegible]
Sed mortem te. Hoc tantum addam, optare
scire quibus in studijs nunc sis, & quid pos
mediteris. Vale & me ama vir eruditissime
[illegible]. Londini. VI. Eid. Feb. incunt
ante pugas horas Natali meo L. VI.
qui vtinam quod præterijt vita me
tegat; quod superest regat.

The same Englished.

to his Singular and Honored Friend, &c.

I Receiued lately two Letters from you: The first transform'd me wholy into Wonder: without doubt the thing you write of, is miraculous: WHENCE, I cannot affirme. They best coniecture, that were Eye-witnesses, or of their neerest acquaintance, & they that haue the Spirit of Discerning, &c. In which regard I leaue the discussing thereof to the Most Excellent Diuines of your Illustrious Vniuersity. The *Knowledge* of it was pleasing to me; the *Cause* I referre to them, whose Iudgements on such an Admirable Euent, I should be very glad to heare. I haue at length (by Gods helpe) ended my Work (*against* BARONIVS) and am now busie in gathering the *Index* of Authors that are Illustrated or Corrected. I haue stirred a whole Hornets-nest of Aduersaries; the more confidently

fidently, in that I doubt not but some
England wil defend my Name from the
base and vnsavory Calumnies. Mr. D
ctor *Prideaux* hath lately shew'd in an E
cellent Worke, what the Learned of th
Kingdome iudge of my Labours. Yo
Loue is of more force with me, then
the Spirits of Detraction. I desire
heare further from you, &c.

LONDON, the VI. of the Ides of F
bruary: the 56. yeare of my Age, by t
Grace of my Mercifull God, whom I b
seech to couer what is past, and gouer
what is to come.

Iacobus Martynus.
Casauboni Myrtus.

ISAACVS MARTINV
GERMANVS, *fecit.*

TO THE RIGHT
WORSHIPFVL AND WOR-
THY, MY MOST ENDEA-
RED AND EVER HONO-
RED MOTHER-IN-
LAW, MISTRESSE
MARY GREY;

I
CONSECRATE THIS, DEVOTE
MY SELFE, WISH ALL
THE COMFORTS AND
BLESSINGS OF THIS
LIFE, AND A CROVVNE
OF GLORY IN
THE NEXT.

D. O. M. S.

LECTISS^a. FÆM

NÆ. CONIVGI

SEMPER. COLENDAE

TI ET. IVSQVE. ET. VS-

QVE. DEFLENDÆ.

DN^æ. Elisabethæ. Martinæ

SVFFOLCIENS

SINGVLARI. SEXV

SVI. ORNAMENTO. E. N

BILI. GRAIORVM. PROS

PIA. ORIVNDAE. AETE

NAE. BEATITVDINIS

CANDIDATAE. CVIVS. COR-

PVS. GLORIOSAE. RESVRRECTIO-

NIS. EXPECTATIONE. HIC

QVIESCIT.

I. M.

MARITVS. MOESTISSIMV

HOC. PIETATIS. SVAE.

QVALECVNQVE.

STMBOLVM.

L. M. Q. P.

Climax vitæ fæm. senariis desinit.

Pijssimè in Christo obdormiuit (ex Occulta Tabe) A° M DC
Decembris 7. ætat. 24. Vitæ Climacterico.

On the Deceaſe of my Incomparable Siſter, Miſtreſſe ELIZABETH MARTIN.

TO the deare *Memory* of the *moſt Deare*,
I ſet apart this Inke, more ſad then Teares:
Theſe are the Cypreſſe-branches that I beare,
The mourning Habit that my ſad Soule wearts:
This the Impreſa that my Sorrow beares:
If This, not feelingly deſine my Smart,
Is not defect of Woe, but want of Skilfull Art.

Within the Center of my Troubled Soule,
A Monument vnto thy Name I'le build,
And there with Teare-fil'd Characters inroule
Thoſe Bright Perfections that thy Life did guild;
The Grace-full Good that all thy Actions fil'd:
There ſhall my Loue thy ſad Loſſe memorize,
When all the World ſhal ceaſe to mind thy Obſequies.

Then deigne to take of the Obſcureſt Hand
Theſe well-deſerued Attributes of praiſe;
I know thy Trophies not the higher ſtand
Becauſe my Hand deſir'd thy Name to raiſe:
Faire Angelized Soule, theſe humble Laies
And worthleſſe Numbers giue thy Light no luſter,
But ſhew thoſe Shapeles Woes that in my Boſom muſter.

MARY.

To her Soule-loued Sister, Mris E. M.

THough *Marble*, nor the *Prowdest* Monument,
Can Splendor adde to thy Starre-crowned Fame,
That now triumph'st aboue the Firmament,
Where Glorious Lights all Mortall Sparkes out-flame;
Yet deigne (Sweet Saint) t'accept these lines of mine
Which here I offer at thy Sacred Shrine:

EPITAPH.

VVHo living was Her Sexes ANADEM,
Heau'ns faire IDEA, Natures rarer GEM,
Needs not the Luster of DIVINEST PRAISE,
Tho *Golden Statues* KINGS to Her should raise;
Since that Her Name is registred on hye,
In th'Happy ANNALS of ETERNITY.

ANNE GREY.

PARODIA.

SO downe the Siluer Streames of ERIDAN,
On either side bank't with a Lilly-wall,
Whiter then both, rides the Triumphant Swan,
And sings his Dirge, and propheſies his Fall,
Diving into his watry Funerall;
As SHE (whoſe Gold-beam'd fame ſhall neuer *dy*)
Fore-warn'd in ſleepe, did prę-diuine her Fate.

So faireſt *Phoſphor* the bright Morning-ſtarre,
But newly waſh't in the Greene Element,
Before the drowzie Night is halfe aware,
Shooting his flaming Lockes with dew beſprent,
Springs liuely vp into the ORIENT;
As Globes of Winged Angels, ſwift as Thought,
ELIZA's Soule to her deare SAVIOVR brought.

Why ſpend we Teares (that never can be ſpent)
On her that VALE of TEARES no more ſhall ſee?
Why ſend we Sighes (that never can be ſent)
To her that dy'd to liue, and would not *be*,
To be there where ſhe *would*? here bury we
This Heau'nly Earth; O let it ſoftly ſleepe:
„ Let's not for Her, but for our owne Sinnes weepe.

Had I a voyce of Steele to tune my Song,
Were euery verſe as ſmoothly fil'd as Glaſſe,
And euery Member turned to a Tongue,
And euery Tongue were made of ſounding Braſſe,
Yet all that Skill, and all that Strength, alas,
Should it preſume to guild, were miſadviz'd,
The Place, where now ſhe reignes Imparadiz'd.

Impoten

Impotent Words, weake Sides, that ſtriue in vaine,
In vaine, t'emblazon that ſo heauenly Sight,
So Heau'nly Sight, as none can greater *feigne*,
Feigne what he can, that ſeemes of greateſt Might,
Might any yet compare with Infinite?
Infinite ſure thoſe Ioyes, my words but light;
Light is the Palace where ſhe dwelles. O Bleſſed Wight!

Bleſſed are the dead that dye in the Lord.

PENELOPE GREY.

TO THE SOVLE.

PErfections faire Idea, that art crown'd
with more rich Attributes of Excellence,
Than all the Wonders of this ſpacious Round;
Of more Regard, of Higher Conſequence;
Aboue them all thou haſt Preheminence,
In thy moſt pow'rfull Makers armes embrac'd,
And with his owne Endowments amply grac'd

Iuſt, Holy, Righteous, Innocent and Wiſe:
Such is the Soule, Iehouahs *ſole belou'd;*
Theſe are the Luſters of her Sphary Eyes
That her to him vnparallel'd approu'd.
Angels, at this amazed, ſtand vnmou'd
To ſee the Glories that do her indow,
As Heau'n it ſelfe to abiect Earth ſhould bow.

The

Then baniſh hatefull Paſſion vnto Hell,
That vailes with Cupids *Scarfe the cleareſt ſight,*
And doth True Iudgement from his Throne expell,
Circling with ſhades Heau'ns loue-deſeruing Light,
Making Obſcurity then Day more bright.
Diſdaine this ſeruile Yoke of baſe Subiection,
For droſſie Earth deſerues not thy Affection.

Heau'ns brighteſt Abſtract, canſt thou condiſcend
Theſe mundane vanities to meditate?
Why doſt thou not thy beſt Deuotions bend
Thy Mighty Makers Power to contemplate?
To Him, thy Loue and Seruice conſecrate,
Whoſe euer-gratefull Truth knowes no Defect,
But giues for Loue a more than deare Reſpect.

Mary. q. G.

*** ***

THe Church doth not ſolemniz
the *Birth* of Saints; it makes th
day of their *Death* a *Feſtiuall*
Diem Fatalem, Natalem; which i
another kinde of Birth then th
firſt; there being no more pro
portion betwixt the World out of which the
goe, and Heauen whereinto they enter, the
there is betwixt the Wombe out of which the
goe, and the World whereinto they enter. We
muſt drinke *Thy Cup* IOYFVLLY when Go
preſents it. Chriſt himſelfe, his bleſſed Virgin
Mother, all the Saints in Heauen haue begun t
vs. Chriſtians, that haue a firme hope (in Chriſt
of Eternall Life, ſhould not bee skared with
Temporall Death. 1. Theſſ. 5. 9. 10. *God hath not appointed
vs to wrath: but to obtaine ſaluation by
our Lord Ieſus Chriſt, who died for vs,
that whether wee *Wake* or *Sleepe*,
wee ſhould liue together
with Him.

FINIS.